

THE NUR AFSHAN

Vol. IX

LUDHIANA:—March 31st, 1905

No. 213

FOREIGN TELEGRAMS.

London, March. 24.

Russian correspondent at the front discuss the situation in the most pessimistic tone and state that a vast Japanese turning movement is developing, and they believe that Harbin will be untenable unless 200,000 reinforcements are sent immediately.

General Rennenkampf has lost three quarters of his force.

New war taxes are about to be imposed.

The belief of St. Petersburg bankers is widespread that the Emperor will be compelled by circumstances, if not induced by his Ministers, to discontinue the war. This opinion is freely expressed among the bankers who negotiated the internal loan with the Ministry of Finance.

General Maximovitch, the new Governor General, has arrived at Warsaw and attended Mass in the Roman Catholic cathedral which is an unprecedented occurrence since 1831. He called on the Archbishop and requested the support of the Catholic clergy in restoring order. This friendly attitude is an indication that the St. Petersburg Government intends a more conciliatory policy towards Poland.

Allahabad, March. 24.

There is an impression amongst the Afghans of Kandahar that complications will occur on the Turkestan frontier.

The Afghans say that the old officials of Herat, including Kazi Saad-ud-din, who were deposed, are close prisoners on charges of treason.

The Third Baltic Fleet has arrived at Port Said heavily laden with stores and is shipping little, apparently anxious to avoid delay, and sails to-night for Jibuti.

London, March. 25.

Reuter's correspondent wiring from St. Petersburg says that the belief is growing in usually well informed quarters that Russia before long will take steps to ascertain the Japanese peace conditions. The partisans of peace are daily becoming more numerous, even in the official world. They base their hopes on the certainty that the Japanese conditions will be more onerous a few months hence. The delay in Russian mobilisation is owing to the difficulty of raising loans.

The *Daily Telegraph* has some reason for believing that Japan will not insist on a money indemnity ultimately if absolutely guaranteed permanent enjoyment of the concessions she demands. It is suggested that Great Britain and the United States should guarantee a strict observance of the terms of peace.

Reuter's correspondent has interviewed Marshal Oyama, who refused to discuss the probabilities of peace, but intimated that the army was ready to continue the war as long as necessary. Japan, he said, had been forced to fight in the interests of international peace and her own safety. He paid a high tribute to Russian bravery, and said that Japanese officers and men had fulfilled every hope.

London, March. 26.

Two bacteriologists from England will shortly proceed to India to join Dr. Martin, of the Lister Institute, who sailed for Bombay on the 21st instant. They will travel over the plague

region, their headquarters being the Pasteur Institute. The whole work will be under a committee of which the following are the members: Dr. Martin and Colonel Bruce, of the Lister Institute; Sir Michael Foster and Dr. John Rose Bradford of the Royal Society, and Surgeon-General Branfoot of the Indian office.

Allahabad, March. 26.

The Rev. Foss Westcott has been chosen as Bishop of Chota Nagpur in succession to the late Right Rev J. C. Whitley. Mr. Westcott has been connected since 1889 with the S. P. G. Mission in Cawnpore and has just returned from a year's leave in England. He is son of the late Bishop Westcott of Durham and nephew of the late Bishop of Chota Nagpur. Mr. Westcott has done splendid work in Cawnpore and no better selection for the see of Chota Nagpur could have been made.

London, March. 27.

Reuter's correspondent wires from St. Petersburg that he hears that a majority of the Council of Ministers on Friday agreed in principle to the opportuneness of initiating steps in the direction of peace. This was probably communicated to the Tsar on Saturday.

Eight steamers have been chartered by private firms in Sydney to convey to Hongkong nearly ten thousand horses purchased on behalf of Japan. The first steamer sails in a fortnight.

Reuter's correspondent wiring from Sandayan that the Japanese cruisers *Kasagi*, *Chitose*, *American Maru* and *Yamata Maru* arrived at Labuan on the 18th instant and left on the 19th. Vice-Admiral Dewa was commanding.

The air is full of rumours about peace. The latest reports state that tentative and most secret *pourparlers* with the view of ascertaining the conditions of both sides are proceeding at the Scandinavian capital.

The report of the massacre at Mukden of Russian wounded, doctors and nurses by the Chinese is declared to be untrue.

A bomb has been thrown at the carriage of Baron Nolken, Chief of the Warsaw Police, severely wounding him, while driving to investigate an earlier outrage committed at a police station across the Vistula, in which six policemen were wounded. Nolken's assailant escaped after shooting a pursuing policeman dead. The man who threw the bomb at the police station was captured, wounded and removed to hospital.

The whole affair is an elaborate conspiracy of the revolutionaries, who perpetrated the first outrage for the purpose of inducing Nolken to go across the river Vistula.

London, March. 28.

It is understood that the intention to mobilise on a large scale has for the present been abandoned, and only drafts will be sent sufficient to stiffen the army of General Linievitch, who will pursue Fabian tactics.

News from Guntzuling states that the Japanese are again advancing, which has caused the Russian rearguard to retreat thirteen miles to Chaomiaozi, forty miles south of Guntzuling.

London, March. 27.

Serious disturbances have taken place at Yalta in the Crimea. The Police barracks, most warehouses and *rodka* shops were wrecked and the Chief of the Police wounded. A number of shops are burning. Reinforcements have been summoned, and warships are going from Sevastopol.

EDITORIAL NOTES.

If Christ the Lord should come to-day,
As erst to Peter by the sea.
And low and tenderly should say,
"O my disciple, lovest thou me?"
To thee and me,
What would our answer be?
Just this: "We surely love thee, Lord;
Our wills are weak, our hearts are poor;
But, clinging to thee, in thy Word,
We trust, and we shall aye endure."
Margaret E. Sangster.

Mrs. Annie Besant has been giving her Theosophic followers some advice, — wholesome we can hardly say. She has in thought the dream of Theosophic Union, but a dream from which she seems to be awaking. No longer does she hope for organic unity, a brotherhood of humanity under which all creeds should coalesce. The only thing now practicable is a kind of religious federation between Hinduism, Buddhism and Muhammadanism. At a recent meeting of the Kasi Tatwa Sabha, she said; "The Theosophical Society ought to be the nursing mother of the national educational movement both for boys and girls, as well as for national religious revival. Education should be imparted on national lines containing always religious and moral training according to the scriptures of each class of the community. The Hindus should provide for the teaching of Hinduism, as in the Central Hindu College, Benares. The Mahomedans in Mahomedanism, as in the Aligarh College; and Buddhists in Buddhism, as in the Buddhist Schools and Colleges of Ceylon fostered by Col. Olcott."

It will be seen that she ignores Christianity, either because of her contempt for the religion of her fathers and her countrymen, or because of her conviction that any such alliance of Christianity would be too absurd to mention. But why ignore the only Indian religious movements in India, which, so far as Hinduism is concerned, are showing signs of life and progress. Does she relegate Brahmos and Aryas to the company of Christians? If so, we congratulate her upon a clear judgement. These surely have more affinity with Christianity than with the hope of Theosophy.

So far as education is concerned, Theosophists may well take her advice. Neither Theosophy, Hinduism, Buddhism nor Islām have done anything in this line to compare with Christianity. Weak as the Christian community is, notwithstanding the fact that the great mass of its ad-

herants belong to the lowest classes of the population, nevertheless the Christian community is behind none in its intelligence and interest in true Indian national progress. Amongst Hindus, none has yet shown a practical zeal for and definite success in educational work equal to the Brahmo or the Aryan. We entirely agree with the editor of *The Purity Servant* that the advice of Mrs. Besant is to be regretted because it points to the perpetuation of the divisions already enumerated, which practically means the perpetuation of the strife and disunion, which lie at the bottom of Indian national weakness and degradation. True national progress and ultimate greatness can only be secured when the nation accepts the Law of God, which is the foundation of righteousness and true national greatness everywhere.

After saying all this, we nevertheless recognize the great work which Mrs. Besant has done for Hindu education and regret the sympathy she shows with idolatry and caste among Hindus, the two greatest enemies of the race.

The following extract from the *Indian Messenger* is worthy of the serious consideration of every Indian patriot.

"It is the curse as well as the disgrace of India that to keep a girl unmarried here after eight or ten is considered the greatest infamy. It is this mistaken, perverted, degraded sense of honour, as some of our revivalistic friends would call it, which led to Kulinism, which is responsible for the untold woes of the child widow, for the lifelong miseries of ill-assorted marriages, and the ruin of many families. Is it not far better that a woman should remain an old maid to the end of her days, living an honourable life among her friends and relatives, than that she should be doomed to the living hell of the so-called wife-hood of an old man fit to be her grand-father, whom she cannot but hate and curse from the bottom her heart, or to the companionship of half a dozen or more women all of whom are wives of her husband? A writer in the *Indian Spectator*, says, "The difficulty of settling in marriage has grown so great in England, that many women are compelled to pass their lives in compulsory celibacy." There are difficulties of marriage in India also; and we have solved the problem by polygamy and compulsory marriage with crippled, dying, dead, or brutish men. None but a Hindu, we are afraid, will think that compulsory celibacy is less preferable than this Hindu solution of the problem. Ask many a wife in your Hindu households and they will prefer a thousand times that they had remained unmarried all their lives or hundreds of lives to come. It is a shame that here in India a rogue, abeast, a hopeless invalid, any one who has the supreme honour of belonging to the all powerful male

branch of the human race can command a wife. It is the tyranny of this insensible superstition which compels parents to throw away their girls to what they know to be worse than death."

Will India's reformers heed this message? Or is the part of an Indian patriot to defend everything Indian, good or bad? We are glad the *Indian Messenger* has the courage to speak out.

We were glad to have a call from Mr. M. N. Haughes, Secretary of the Jallundhar City Temperance Society. He represents the Good Templars, a Society which has accomplished much for the cause of abstinence from intoxicating liquors. Any one wishing to join this Society or who would organize a temperance society of any kind would do well to write to Mr. Haughes (Jullundhar City.) The following are the chief reasons why men should totally abstain from intoxicants.

1. "Because science has proved that intoxicating drink is altogether unnecessary as an article of diet.

2. Because it has been shown that intemperance is the curse of England, and it therefore behoves all lovers and friends of India to join the ranks of temperance cause and to defend this country from the destructive ravages of a terrible foe like alcohol.

3. Because experience has proved that men can endure the climate of India better without intoxicating liquor than with it.

4. Because the use of strong drink is the cause of ninety per cent. of crime committed in the army and five-eighths of that in civil life.

5. "Because intoxicating liquors lead to poverty, domestic misery, other vices and crimes, to disease, lunacy and death.

6. Because intemperance tends to become hereditary. It is our duty to impart healthy constitutions to the generations who follow after us and not leave them the legacy of a curse.

7. Every station and village in India should have a branch of the Good Templars in it."

The Convention of the Panjab Auxiliary of the Indian Sunday School Union, held in Amritsar March 21st and 22nd, was an event of unusual interest to all who labour for the up building of the Church of Christ in India. The place of meeting was the new Memorial Hall, built in memory of the late Rev. Rabert Clark, that large-hearted generous pioneer of the Church Missionary Society's Missions in the Panjab. By the courtesy of the C. M. S. Missionaries in Amritsar, this Hall was loaned for the uses of the Convention. The number of delegates from the outside was not large, but the interest of all present was sustained

throughout the entire period of the Conference meetings. The devotional hour of each day was most inspiring. This meeting, on the first day, was conducted by Mr. M.L. Ralliya Ram, Pleader; and that of the second day by the Rev. Wadhawa Mall.

The routine business of the Annual Convention consisted in the hearing of the reports of the corresponding Secretary and Treasurer, the election of officers and Committees for the ensuing year and the reading and discussion of papers prepared.

Among the papers read, special mention should be made of the following: The Need of a Primary series of Scripture Lessons for use in Village Schools and among the illiterate classes, by Miss Capes of Amritsar. Another paper of unusual interest was presented by Rev. J. F. Cummings of Gujranwalla, upon the Advantages of teaching by question and answer.

The Rev. J.I. Hasler, lately of Delhi but now of Monghyr, on Teaching by Object Lessons or by Charts was most suggestive. Each of the papers was discussed for some time after the reading. A practical movement was inauguration of an Urdu Magazine, as the organ of the Panjab Auxiliary. It is to contain 24 4to Royal pages of matter and to cost the subscribers 12as a year, including postage. It is to be issued monthly. The magazine will be edited and published by Mr. M. L. Ralliya Ram. A prospectus will be issued in due course.

The Convention closed with a very appropriate address by the Rev. T. R. Wade B. D. of the C. M. S. Amritsar.

SILK IN AMERICA.

The silk industry in the United States is steadily on the increase. According to figures recently given out by a Frenchman writing from New York, there were in 1870 eighty-six silk mills in the United States, representing an investment of \$6,285,000. In 1900 the number of mills had increased to 483 and the capital invested was \$81,000,000. In 1902 the number of mills had increased to 500 and the capital to \$100,000,000 and it is estimated that there are now 45,000 steam looms in operation in the United States. In 1870 the value of silk products in that country was \$14,000,000, and in 1902 it had increased to \$125,000,000. But in spite of this the importations of silk have increased from \$24,000,000 in 1870 to \$30,000,000 in 1902. In 1860 we manufactured but 6 per cent. of the silk worn by our people; in 1880 we produced 38 per cent.; in 1890, 55 per cent., and in 1902, 85 per cent. It may be argued that we are spending too much money for silks. It is also to be remembered that the silk industry gives employment to many men and women, and if the well-to-do did not purchase silks the industry would soon decay.—Richmond Times-Dispatch.

We are persuaded that there is no book by the perusal of which the mind is so strengthened and so much enlarged as it is by the perusal of the Bible.—Dr. Melville.

MISSIONARY WORK IN POONA.

Miss Susie Sorabji writes as follows to the *Zenana*, the organ of the Zenana, Bible and Medical Mission:—

"Latterly, I have had two golden opportunities of addressing educated Parsis, Hindus and Mohammedans. A Parsi gentleman gave an afternoon party to his friends in order that they might hear something about my American tour.

"The room was packed with the leading Parsi gentlemen, who come up to Poona every year for the season.

"Again I was invited to the Mohammedan Educational Conference. The huge place in which the Conference met was crowded with Mohammedans from all parts of India, and you can imagine what an opportunity we felt this to be. Mother and I went, and our speeches were printed in the Urdu papers. Wherever I went amongst the women in the Zenanas, they told me of having read them, and how grateful they felt to us for advocating female education."

"The other day I had a letter from a Mohammedan gentleman in the Aligarh College, a professedly Mohammedan Institution, saying he had had my address translated and printed in the College papers, and that if I would send him articles he would print them in the Aligarh and Lahore papers. "I am sure," he said, "that your articles will be widely read by our girls in Northern India, and that they will influence the thought of the gentler sex here, and thus answer the noble purpose of your life. The young men have specially to thank you, for you have undertaken to make our lives happier by enabling our girls to make lovely and educated wives for us."

"My last opportunity was a lecture in the Native General Library, entitled, 'Some Impressions of America.' The room was crowded with a most representative audience of the leading Hindu gentlemen. I told them of my dreams for future India, and the chairman, a cautious conservative Englishman, said he feared I was looking forward to a millennium which could never be, but some of the Brahmin gentlemen came up to me afterwards and said, 'You do right to dream dreams for India after visiting such a country as America, and your dreams will be realized some day.'"

The allusion to the America reminds one of the recent visit paid to the United States by Miss Sorabji to interest the American people in her work in India. As a result of her visit she was able to collect a large amount nearly Rs. 50,000 with which the schools under her charge were greatly improved and enlarged. The Hon. Miss Kinnaird of the Mission visiting the United States later than Miss Sorabji, was delighted to be told in many places that the people remembered her Indian Christian friend. President Roosevelt, to whom Miss Sorabji had paid a visit, specially enquired after her work and hoped that many more Indian Christians would visit America as they did much to arouse the people's interest in India.

The Christian Patriot.

THE PERFUME OF FLOWERS.

Recent investigations have shown that the perfume of flowers is often increased by growing under colored glass, that some plants are fragrant only at night and others only in hot sunshine, that the seasons affect the odors and that temperate climates are more favorable than tropical ones.

ARE ALL RELIGIONS SEARCH FOR TRUTH?

One often hears that after all, all religions are practically equal, as being expressive of a search after truth. This sounds liberal and sympathetic, but does it fit the truth, after which all are supposed to be anxious? Hinduism for example, can it be called a "search after truth." Perhaps, in those olden days, when Hindu philosophies were not crystalized into their present shape, and when philosophers were discussing among themselves, and systematizing their beliefs, there was perhaps more search after truth, but can this with any truth be said of Hinduism to-day? We admit that the religious beliefs of the people are undergoing modification, as the result of Christian teaching, and the new light from the West, but that can hardly be called a development of Hinduism from internal pressure, to search for the truth. It is rather the protest of individuals against a form of belief in which they have lost faith. If Hinduism were a search after truth, that search would find expression in something tangible, that would show activity, and constant change, according to light that could be obtained. We see Hinduism however in reality as simply a dead level of thought, and a crystalized form of religious life. India's present day philosophers, if they are thinking and writing, are merely interpreters of the old philosophies, which took their shape in an ignorant age. With the advance of scientific knowledge, with the possibilities of comparing Indian thought with the thought of the West, Indian philosophers should at any rate be showing that they are abreast of the times, but such is not the case. Occasionally we see attempts at the reconciliation of modern science with the old Vedanta philosophy, and sorry attempts they are, showing an utter absence of clear thought, and a mere puerile desire to have possessed the truth from ages back.

Perhaps the philosophy of the Brahmo Samaj, and similar theistic movements, may be cited as disproving the above, but they are not the developments of Hinduism, but wholesale adoptions by individuals of Christian doctrines, under a native name. Brahmoism is as foreign to Hinduism as Christianity is. The Theistic movement shows that there are individuals who are seeking after spiritual light, but that very fact shows that Hinduism has in it no force that shows itself in search after truth. Individuals have to leave Hinduism if they wish to search for truth. Hinduism itself is stagnation of all thought.

No doubt the same charges can be made against Christianity to a certain extent, but it applies to Christians rather than Christianity; that is to say to the conservative nature of those who profess Christianity, and not to Christianity itself, for again and again it urges its followers to prove all things, and hold fast that which is good. If at all worthy of holding the name of Christian, a man must be thinking, and studying his faith, and if he sees any light that shows his past beliefs to be false, he must give them up, though they may be the most cherished and sacred traditions of the past. In Christianity the pressure to seek for truth comes from within, and it is un-Christian to fail to do this. It is un-Hindu to leave the old beliefs even if they seem false. It is un-Christian not to leave old beliefs if added light shows them false. This is one of the many contrasts between these two Faiths, that are claiming Indian thought and life.

Dnyanodaya.

The dog barks, but the caravan passes on.

The day will dawn, even without a cock.

UTH?

GOD SEES THE BEST.

God does not set the less against the greater, as we do; he sets the greater against the less; that is His way. Who will not say, Blessed be his love? Man being very small, being petty at the kingliest, finds a flaw. Thus the wise fool talks: He is honest, he is wise, he is gifted; he is, on the whole, a man of notable intellectual stature and influence; but—man thinks he is clever when he discovers a "bu." He gathers himself up into Pharisaic perpendicularity and say: I discovered that; I pointed out that frailty; I saw it. There can be no pit deep enough for a wretch like that. How doth God speak? Thus hear the music of infinite love: He has gone astray; he has been unfaithful; he has turned aside from me a thousand times; he has done the things he ought not to have done; yet—that is the difference between human judgment and divine judgment in relation to that greatest of all mysteries, human character. It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered a peccadillo, one little sin, and to have fingers dainty enough to pick out that little hair and to be able to say, "I've got it!" The Lord saith: "You have wounded me and disappointed me and gone away from me, yet—how can I give thee up? Return!" That is the difference between your human theories and the great divine idea of redemption—God always seeing the best, fixing his eyes upon the salvable points, looking to those elements that are still left out of which he can rear manhood. He will not quench the smoking flax, he will not break the bruised reed.—Joseph Parker.

FORMER RUSSIAN OFFICER MAKES SOME REVELATIONS.

Tells of Cruelty and Method of Casting the Innocent Into Exile in Siberia.

"Political Banishment to Saghalien, Siberia," was the subject of a powerfully dramatic recitation of cruelty, brutality, cunning, fraud and falsehood presented before the members of the British and American Union last night by Lieutenant Colonel Alexander Lochwitzky, formerly of the Dragoon Guards, one of Russia's crack regiments.

The Colonel told of how he, like many another, suffered degradation and exile because it was charged, without proof, without even inquiry or giving him a chance to face the charge, that he was a member of the reform society. He declared that he was asked to divulge the names of "his accomplices," and though he declared he had none and was not a member of any such society his feet were chained and with gangs of the worst criminals, as well as many innocent persons, he was banished to Siberia. The story of his escape was thrilling. Colonel Lochwitzky was heartily applauded throughout his lecture.

Dr. Frederick W. d'Evelyn spoke on "The Congo," and having a close acquaintance with that part of Africa and its people was able to give a vivid picture of cruelties practised by the officials of King Leopold.

Never let this lesson be forgotten in thinking of strong drink; that the drink is strong only to destroy; that it never by any possibility adds strength to those who drink it.—The late Sir Benjamin Ward Richardson, M. D., L.L.D., F.R.S.

HE SHALL SIT AS A REFINER.

WHEN silver is being refined or purified it is subjected to great heat. The refiner sits patiently watching, with his eye fixed on the molten mass, ready to take it off the fire at the right moment. "I must sit with my eye steadily fixed on the furnace," said a silversmith once; "for if the time necessary for refining exceeded in the slightest degree, the silver is sure to be injured. I know when the right moment is come by seeing my face reflected in it."

From old sculptures and pictures of Egyptian life we find that the refiner used to sit on a three-legged stool to watch the furnace.

It is a beautiful thought, and one likely to help us to be patient under our saddest trials, that Jesus, our Saviour, is watching us. The object of all His discipline is to purify our hearts, that no image but His may be reflected there. He knows what we are suffering; He will not keep us one moment longer than is necessary in the furnace of affliction.

He shall sit as a refiner and purifier of silver (Mal. 3:3).

I will bring the third part through the fire, and will refine them as silver refined, and will try them as gold is tried (Zech. 13:9-10).

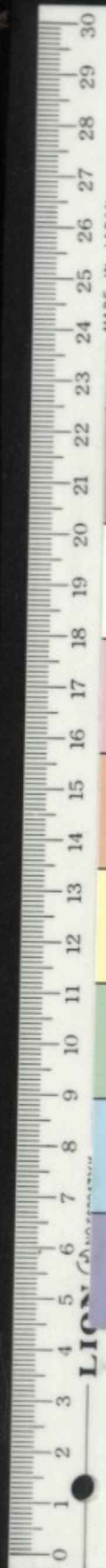
Rays from the East.

JUPITER'S SIXTH SATELLITE.

A Further observation of this most interesting object has been received from the Lick Observatory, and the very rough approximation which were all that were before possible as to its orbit can now be somewhat improved upon. The shape of the orbit is not yet known but, assuming it to be strictly circular, the satellite will revolve round Jupiter at a distance of slightly over 7,000,000 miles in a period of 248 days. The most striking feature of the orbit as yet known is its great inclination to the plane of Jupiter's equator—very nearly 30 degrees. This is the more remarkable as Jupiter's equator is nearly in the plane of its orbit and suggests that satellite is rather a captured asteroid than an original member of the Jovian system. This second observation of the satellite is useful, not only as furnishing material for a better approximation to its motion, but as setting at rest a doubt which has been recently excited. A few days ago Dr. Max Wolf, of Heidelberg, discovered upon one of the photographic plates taken at his observatory a minor planet near Jupiter, but on the opposite side of it from the sixth satellite. A photograph taken on the following evening enabled the distance and direction of the movement of this new asteroid relative to Jupiter to be determined, and it was then seen that on January 4, the date of Mr. Perrine's first reported observation, the asteroid must have been very close to the place assigned to the satellite. Mr. Perrine's second reported observation, dated January 17, removes this doubt, and proves that the two bodies are not identical.

C. & M. Gazette.

Lord, so teach us of Thy nature that our hearts shall learn how to truly love: to love so that we shall dread lest a word from us should soil the garments or defile the secret chambers of any whom Thou dost love; to act with such noble thoughtfulness and royal courtesy that none shall be pained when we wished only to cheer; and that the sympathies we offer may never intrude upon the holy sacred secrecy of a soul's sorrow.



NEW HOPE FOR THE BALD.

A French Egyptologist has recently unearthed a papyrus giving a recipe for what must in those times have been a royal remedy against baldness, since it was concocted for no less a personage than King Chata, the second sovereign of the first dynasty about 4,000 B. C. The remedy was employed by the king's mother. It consisted of a salve of dogs' paws, dates and asses' hoofs, pounded up and then boiled in oil. With this salve the royal head was anointed—but the papyrus unfortunately says nothing as to the result. Perhaps some one would like to put it to the test.—The Hour Glass.

The cultivation of grapes for the market has become an important business in the United States. Two hundred millions of dollars of capital are invested in this line of trade and in dependent industries. California supplies the country with practically all the raisins consumed, 100,000,000 pounds. The annual grape crop of the United States is said to reach \$15,000,000 in value. Much of this grape produce unfortunately is turned into wine, although the amount of wine made in the United States is small compared with that produced in European countries.

The pole-star of the whole spiritual heavens is real personal experience in God. Nothing else is of any comparative or special importance in preparation for working with Christ. No time is lost, in holding candidates for mission fields to radical experience in conversion and holiness. God wants to get every such soul under the awful sin-searching light of the eternal Spirit.

A little boy watched the building of a new house across the street until his father asked him whether he meant to be a bricklayer. "No, father, but I am thinking what a small thing a brick is, and yet what a big house they build out of them." The boy had got the true secret of constructing a beautiful or a powerful character. It is by conscientious attention to the minute thoughts, words and deeds of every-day life.—Cayler.

CONFESSING CHRIST-WHY?

It strengthens the convictions of the confessor. It confirms the heart in its own best beliefs.

It is a practical commitment of one's life to Christ. It goes far toward the confirmation of Christian character.

It helps to confirm the convictions of others. All men are more or less influenced by the expressed beliefs of their brothers. That fact emphasizes the importance of expressing one's best beliefs.

Honest confession of Christ is one sign of God's approval. Jesus said, "He that is ashamed to confess me before men, of him will I be ashamed before my Father and his angels." Only sin, in some of its phases, can make a man, under proper conditions ashamed to confess Christ. He can never give his approval to that man in whose spirit there is something that makes him ashamed of Christ.

The best way of confessing Christ is with a Christly life. Hear his wise word. "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Publications of the
American Tract Society.

Yisū Masīh kaun thā. Urdu...	Price. 1 a.
Mehdi Messiah of Qadian, Urdu	1 a.
Do. do. do. English	1 a.
Greatest Discovery Exploded, Urdu	1 a.
Do. do. do. English	1 a.
Zainab the Panjābī, Urdu	Boards 2 a.
Do. do. do. do.	Cloth 4 a.
Bhajan aur Gazalen for Village Christians Urdu	9 pie
Do. do. do. Panjābī	6 pie
Do. do. do. Nagri-Panjābī	6 pie
Prayers for Every day, do.	Panjābī 6 pie
Gem Tracts Urdu, tinted paper, and in packets of 70 comprising 520 pages. Price 6 as. a. Packet.	

OTHER PUBLICATIONS.

	Rs. As.
Westminster Shorter Catechism, Roman Urdu...	0 1
Do. do. do. Per. Urdu...	0 1
Westminster Confession and Shorter Catechism...	0 5
Roman Urdu Qurān, wide margin Cloth	4 0
" " " " Sheep	5 0
Roman Urdu Hymn book—Cloth—Music	3 8
" " " " large type, Cloth	1 0
" " " " small type, Limp	0 6
Rusum Nama—Book of Forms R. U. Cloth	0 6
Greek—Urdu Lexicon, New Test., cloth.	1 0
Plants of the Panjāb and Sindh (Aitchison)	1 0
History A. P. Mission 1834-'84	0 8
Report Conference 1862.	1 0

These books will be sent to any address in India V. P. P.

Address, LUDHIANA BOOK STORE

MISSION COMPOUND, LUDHIANA.

The Presbyterian Widow's & Orphan Fund

This Fund is in a strong and prosperous condition, as proved by recent mathematical tests. During 58 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK, M. A.,

MANAGING DIRECTOR,

NAULUCKA, PANJAB.

THE INDIAN STANDARD

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/ 4/per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A. Nasirabad, C. I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Persian Urdu Christian Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance.

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ALLAHABAD

The New Bhajan Book.

At the request of the C. E. Z. Ladies' Conference in Amritsar, a book has been compiled in the Roman character, containing one hundred and thirty-six *Gazals* and one hundred and thirteen *Bhajans* set to unharmonized Indian melodies in the staff notation. The words of these are the poetical compositions, chiefly of Munshi Rahmat Mas'ud Wāiz, and other Indian Christians; and the melodies have all been taken down by ear, and approved and passed by Sāiq Khāq U'āh. The book is in two parts—Part I Urdu, Part II. Panjābī and Hindī. There is an appendix to each part containing a few well-known and favourite hymns in Western metre, and set to Western melodies.

While I was in England on furlough, Dr. Weitbrecht made enquiries as to the cost of printing this book, and wrote saying it would be about £40. This sum was collected by the kind help of two friends, the donors being C. E. Z. M. S. R. T. S. and private friends. The C. V. S. and Z. B. M. M. were asked to contribute, but could not for lack of funds. When I returned to India last autumn, I submitted the MSS. of the book to the Printing firm with whom Dr. Weitbrecht had been in communication. They, after examining the work, said it could not be printed for less than Rs. 1500/- for 500 copies. Rs. 900/- (£60) having been collected in England, there is still a sum of Rs. 600/- required, before the work can be put in hand. The price of the book will be Rs. 3/- per copy; and I am writing to ask all who wish to possess it, to trust me so far as to send me as soon as possible the price of as many copies as they want, plus eight annas postage for each copy, and I will undertake D. V. to send them their copies whenever the book is ready. If any feel disposed to send more than the price of the books they want, I shall be most grateful, so that the needed sum may be collected as soon as possible. I shall require in each case the name and full address of the contributors with the number of copies wanted, so that no mistakes may arise afterwards.

(MISS) M. A. REUTHER

NAROWAL

Sialkot District, Panjab.

WORKERS AND SHIRKERS.

BY PRISCILLA LEONARD.

"Come on!" cried the brook, as it hurried along,

"There's ever so much that waits to be done;

There are meadows to water, and mill wheels to turn,

And more things to work as the farther I run!"

"You can go, if you choose," said the pond, "as for me,

I will stay where I am; I hate effort and strife;

I've no fancy for work—no, indeed, not a bit!

I shall lie here in comfort the rest of my life."

"Well, good-by!" said the brook, and was off and away,

To play with the children and freshen the earth;

It dimpled and rippled and sang at its work,

And brightened the land with its toil and its mirth.

But the pond lay there idle, and slept at its ease,

And thought itself clever, until, one fine day,

The farmer espied it, all stagnant and green,

And—alas for its comfort! he drained it away.

—[Sel.

Typewriting Stenography Book-keeping.

The Christian Boys High School at Lodiana has added to its curriculum courses for BUSINESS TRAINING. The subjects taught are TYPEWRITING, STENOGRAPHY and BOOK-KEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

THE PRINCIPAL, C. B. HIGH SCHOOL,
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

C. L. S. Publications.

- | | | |
|----|--------------------------------------|---------------|
| 1 | Kashf-ul-Haqáiq, Urdu, | 8 as. |
| 2 | Masáh kí Talím, Boards and Cloth | 4 as. & 8 as. |
| 3 | Rampál Singh's Surrender, | |
| | Boards and Cloth, ... | 2 as. & 4 as. |
| 4 | Do. do. do. Roman Urdu, | 2 as. & 4 as. |
| 5 | Hira's Quest, yá Talásh-i-Haqq, ... | 3 as. & 6 as. |
| 6 | Do. do. do. Roman Urdu | 3 as. & 6 as. |
| 7 | Stories of Noble Women, Illustrated, | 3 as. & 6 as. |
| 8 | Hálát i Jápán Boards and Cloth | 3 as. & 8 as. |
| 9 | Story of Chandra Leela, Do. | 2 as. & 6 as. |
| 10 | The Incarnation of Vishnu, | Paper 2 as. |
| 11 | Transmigration or Eternal Life, | do. 1 an. |
| 12 | The Home of the Rishes. | do. 1 an. |
| 13 | Hindu Pilgrimage | do. 6 pie. |
| 14 | History of the Plague | do. 6 pie. |
| 15 | Vedic Sacrifices, | do. 3 pie. |
| 16 | Vedic Worship " | do. 3 pie. |
| 17 | Eternity of the Vedas | do. 3 pie. |
| 18 | True and False Charity | do. 3 pie. |
| 19 | The Necessity for Cleanliness | do. 3 pie. |
| 20 | Animal Worship | 3 pie. |

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT

LAHORE, LUDHIANA, LUCKNOW AND
ALLAHABAD.

Printed and Published at the American Mission Press Lodiana for the Editor by M. Wylie, Manager.—1905.

MESSRS WYLIE & BROTHER

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Mr. M. Wylie, Manager,
Mission Press, Ludhiana.**

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoshiyárpúr—IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100. In PERSIAN URDU and Nágrí Rs. 1/8/- per 100.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

NOTICE.

The Allahabad Christian College prepares students in Arts and Science for the Intermediate Examination of the Allahabad University.

For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

NOTICE.

BOARDING SCHOOL FOR CHRISTIAN BOYS.

in attendance upon

THE Jumna Mission High School,

ALLAHABAD.

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.